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session of Annual Conference and elect one to represent the laymen of the Conference in the General Conference?

Yours respectfully, J. F. SHEFFIELD.
Provincetown, Mass., Jan. 4.

BEECHER AND EMMONS.

Dr. Beecher's view of Dr. Emmons's peculiarities will appear in the following conversation :

I knew Dr. Emmons several years of the latter part of his life. I remember the publication of his first volume. He came out high, dry, and stiff that God was the author of sin.

Dr. Dwight had preached several strong sermons against that. Taylor and I used to talk about Emmons, and wonder how he could possibly have room in his system for accountability. To me it seemed an

"O," said Taylor, "he here, and I to preach to-night. He'll be in here to-morrow morning."

So he came in next morning; and after conversing on ordinary matters awhile, I said I had read the first volume with pleasure, and with general agreement except in one particular, which, perhaps, I had misunderstood.

He said he should be most happy to explain. I replied that I understood him to say that it was impossible for God to create a free agent, who, being susceptible of God, *can originate his own volitions, either right or wrong.*

Yes, he said, such were his views.

"My difficulty," said I, "then is, how the sinner can be to himself free."

"O," said he, "blame don't depend on the cause of the volition, but on the moral quality of it."

"Will you give me them," said I, "a definition of free accountable agency?"

"By all means," he answered. "It is the susceptibility of being made to choose."

"My difficulty," said I, "lies deeper. Suppose, as I believe myself, that all blame does lie in the moral quality of volition, the question is, How is the *sinner* to blame?"

"Because," he answered, "the volition is a wrong one in itself, and is his."

"Suppose we admit this. Now the fact is, God requires of reprobate men volitions innumerable which he don't make or create in them; how, then, does the sinner himself deserve to be damned when God does not make or create in him the volitions which he has no more power to create than he to make a world?"

I waited for a reply, but he was silent, and began to blush from his chin to the roots of his hair, and I changed the subject.

Toward the latter part of his life, his disciples, some of them, said he didn't mean so. He *did* mean so.—*Autobiography and Correspondence of Lyman Beecher.*

THE UNMERCIFUL.

Let those who, given up to selfishness, are not

louted by the miseries of others. Learn that in other things as in this, as in the case of the miser, the more he has the more it shall be meted to them. It sounds out their warning. Be pitiless and go unpitied; neglect man's wrongs, and your own neglected; close your eyes, and shut your door upon the complaint of the wretched and have heaven's stork sternly in your view; live in your selfishness and die in *your sins*; be a curse to man and be accursed of God! Whether it be bane or blessing which we diffuse around us, let it be so, and that there is a mysterious circle, revolving in the governance of God's will. Go forth, hereafter, bring back to us the bread which we have cast upon the waters. It shall return. As men sow seeds, so will we sow seeds. We have sown seeds of blessing without whomy men who have shown no mercy while those who Christlike go about doing good, forgiving such as wrong them, helping such as need it, giving to the poor, and so forth, shall be sown to others from us as well as succor them in sorrow, shall

Christlike, also, on leaving the world, go to the Father. "Blessed are the merciful," says our Lord "for they shall obtain mercy." Renewed in his image and born again of his Spirit, they are the children of God.—*Dr. Guthrie.*

THE DECOY WHICH MAKES YOUNG MEN

DRUNKARDS.

Go with us to a public house, where a number of young men are assembled. All life and gaiety. A few fellows are sitting at the bar, and others are approaching the counter—wine, rum, brandy, are called for. One or two may stand back, say, No, No, I do not do that, and go to the door. Immediately the rest turn, and begin to taunt their friends who refuse to drink, saying they are afraid of getting drunk, and so forth. Some of them may whisper audibly, "Well, they are men of low courage; they are afraid they will have to spend a cent!" Here, you see, two very sensitive nerves are touched. The first group of fellows are men of high self-pride, and, rather than bear these slings of their companions, they step up to the counter and soon afterwards they are seen to be broken fellows. The first great crack in the drama performed. Others follow in natural order, until the individual who refused to drink at first, reels along the public street without shame.

Such is the manner in which thousands of our promiscuous young men are led away by a false ambition to be the first to drink, and thus ruin their passions, unless they learn the meaning of courage.

We have in our mind a number of noble-hearted good-looking men, who, when they see the strength of mind enough to face this opposition.

Rather than be called mean, they will follow up the course of drinking until their appetites become uncontrollable.

We advise you, young men, when you are in company, and solicited to drink intoxicating liquors, to say frankly and decidedly that you will not drink. Let your tempters call you anything, but be firm and unyielding, and you will command their respect and they will be forced to admit that your courage is sufficient to bear all their taunts and not yield to

right. Those who stem the tide always meet opposition; but such despairs, press onward. Our opponents, by attacking the race, have revealed their passion, rests with the young. Will you, young friends, have courage—true, high, and godlike courage—to face this growing evil, and banish it from our land?

KINGS AND THOSE WHO WANT THEM.

A friend writes from Florence a good story about the late Dr. Rothstein, who must share our sympathy. Two English clergymen, who were with him, in Florence, and the conversation turning upon the war in the United States, one of them said to the other: "The Doctor: 'You need a king in your country, sir, as we have a king in England.'"

A king? "replied the Doctor. "do you know how to get a king?" "Yes," replied the other, "I know how to get a man, 'God gave him to the Jews in the East.'"

"Yes," responded the doctor, "and do you know how to get a king?"

was the first king?" "Saul, of course," said the clergyman. "Yes," rejoined the Doctor, "and Saul was a driver of asses—the only beings that were kings." "But," said the clergyman, again, "one of the offices of Christ was that of a king." "True," rejoined the Doctor, with great animation and dignity, "and the man who usurps that office, does the state what the Pope of Rome does in the church." The advocates of royalty, on this, subsided.—*Consecrationist*

THE TRIUMPH OF CHRISTIANITY.

Millions of men, I know, are still idolaters; millions of men are still Mohammedans; and millions now profess the religion of the East. But the triumph of the Christian nation of Western Europe outweighs the rest. All when these millions will begin, in large numbers, to turn to God, apostles and angels will be sent down to them that they need the gospel, for they are men. As we know, too, that sooner or later, they must receive the truth, and that the good angels will be sent down to bring its victories, it is no going to the East. In the triumph of the Christiana centuries of conflict, Asia and Africa were indeed abandoned for a time, but the nations of the East were not left to their own devices. The nations of the East were, in fact, victorious, and already enough has been accomplished to make us confident in regard to the future of the world. What we need now first, and most of all, is a better Christendom. Three hundred and thirty-five millions of mankind now answer the Christian roll call. They are the people of the world, the people of the science, and nearly every resource of strength, and existence upon the globe. Their lands are filled with the people of the world, and they are the people of the world. They clasp the round earth in their stalwart arms, and it only remains for them to lift it up, and to give it the voice of its Lord. Rev. E. A. HUCKOCK, D.D.

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